آياتها 38 Ayah

سورة محمد
Surato Mohammad

الترتيب 47 The Order

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Who[r] unbelieved they[z] and repelled they[z] *a'n* (*off*) Allah's path [*He*] wasted[1] their works.	ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ أَضَلَّ أَعۡمَٰلَهُمۡ ﴿١﴾
2. And who[r] they[z] believed and they[z] worked the righteous-works[w] and they[z] believed by what *nuzzela* (*had been iteratively descended*) on Mohammad and/while it[x] (*is*) the right[x] from their Lord, [*He*] expiated *a'n* (*off*) them their *sayye'aa'te*[w] (*demeritorious-deeds*)[w] and [*He*] mended their situation.	وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَءَامَنُواْ بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٖ وَهُوَ ٱلۡحَقُّ مِن رَّبِّهِمۡ كَفَّرَ عَنۡهُمۡ سَيِّـَٔاتِهِمۡ وَأَصۡلَحَ بَالَهُمۡ ﴿٢﴾
3. *Tha'leka* (*afar-that-it*[x]) (*is*) because surely who[r] unbelieved they[z], *ettaba'ao* (*they*[z] *closely-followed*) the falsehood[x] and surely who[r] they[z] believed *ettaba'ao* the right from their Lord; like *tha'leka* strikes Allah for the mankind their parables/examples.	ذَٰلِكَ بِأَنَّ ٱلَّذِينَ كَفَرُواْ ٱتَّبَعُواْ ٱلۡبَٰطِلَ وَأَنَّ ٱلَّذِينَ ءَامَنُواْ ٱتَّبَعُواْ ٱلۡحَقَّ مِن رَّبِّهِمۡ كَذَٰلِكَ يَضۡرِبُ ٱللَّهُ لِلنَّاسِ أَمۡثَٰلَهُمۡ ﴿٣﴾
4. So if *leqeytom* (*you*[c] *met/encountered*) whom[r] unbelieved they[z] then (*let-encounter them you*[z] *by*) striking the necks until *edha* (*when/if*) *athkhantomo*[2] (*you*[f] *overwhelmed and prevailed over*) them then let-tighten the bond you[z]; so either *mannan*[3] (*an absolute gracing of a boon of good well*) after and or a ransom, until puts[w]-off the war[x] its[w] *awzara*[4] (*ill-burdens/sins/offenses*); *tha'leka* (*afar-that-*	فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُواْ فَضَرۡبَ ٱلرِّقَابِ حَتَّىٰٓ إِذَآ أَثۡخَنتُمُوهُمۡ فَشُدُّواْ ٱلۡوَثَاقَ فَإِمَّا مَنَّۢا بَعۡدُ وَإِمَّا فِدَآءً حَتَّىٰ تَضَعَ ٱلۡحَرۡبُ أَوۡزَارَهَا ذَٰلِكَ وَلَوۡ يَشَآءُ ٱللَّهُ لَٱنتَصَرَ مِنۡهُمۡ

[1] The word "ضلّ" and "أضلّ" *share several* meanings, among them: wasted, *misled*, forgot, inclined, strayed and swerved! See اللسان!

[2] The word "أثخن" *linguistically* means *overwhelmed and prevailed over* the "*enemy*!" And "أثخن" also means *exaggerated in wounding the enemy*. And "أثخنه" means *weakened him*. And "أثخن في الأرض" means *got a hold of it, prevailed and became the master over its territory*! And in *Hadeeth Aaeysha*: "لم أنشبها حتى أثخنت عليها أي بالغت في جوابها و أفحمتها." means *I exaggerated in my response to her until I confounded her*! Thus, literally means *got a hold of it, prevailed and became the master over its territory*! *At-Tabary*, a noted *Emam* in the *Tafseer* of the Qur'an says for "أثخن" means *prevailed or gained mastery*. Thus, this *Ayah* does *not* say "أثخنتموهم قتلا," but *says* "أثخنتموهم" That is *got a hold of, prevailed over and became the master over their territory* Therefore, and Allah knows best "أثخنتموهم" must be taken for its *linguistic* implication and not necessarily to mean "أثخنتموهم قتلا." However, *some Tafseer books* say that "يثخن" means exaggerate in the *killing* of the polytheists! In summary, I think "أثخن" mean *took hold of, prevail over and continue to have mastery over the territory*. So, أثخنتموهم = *overwhelmed and prevailed over them you*[f]!

[3] The word "مَنّاً" ="*mannan*" or its deflected forms all are root in the word '*mann*''= "منّ," which *linguistically* has three *distinct* meanings, an *honorable*: (1) "نعمة ينعمها" = "*a boon he graces it*," and *dishonorable*: (2) the *favorer* of a *graced boon openly reminds the recipient* of such a favor *rendered earlier* and thereby causing some kind of *chagrin* to such a recipient! This *second* meaning is *very much abhorred*, and is *invalidating of the reward* or *appreciation* on the part of the *recipient towards the favorer*! (3) kind of rain-like from the Heaven which become sweet and edible, the food for the Israelite during *Mosa's* (*Moses'*) time with his people in the wilderness. So, "مَنّاً" ="*mannan*:" is an *absolute objective noun*, amounting to an *infinitive* noun, meaning an *absolute gracing of a boon of good well*!

[4] The word *awzar* plural of "وِزر"=*we'zr*, which means: *heavy: burden/sin/offense*! Translated parenthetically here as "*heavy: burden/sin/offense*" as it is a *heavy*: *burden* which *impedes*, unless properly handled! It is *potentially* a sin or an offense for the "وزير"=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further *qualify* "*burden/sin/offense*" by the word "*ill*" as such

it/)[x] (*is*) and if[5] wills Allah surely [*He*] (*would have*) avenged[6] from them; [and,] but to essay some (*of*) you[b] by some; and who[r] they[z] (*had been*) killed in Allah'spath,surely never [*He*] wastes[7] their works.	وَلَٰكِن لِّيَبْلُوَاْ بَعْضَكُم بِبَعْضٍ وَٱلَّذِينَ قُتِلُواْ فِي سَبِيلِ ٱللَّهِ فَلَن يُضِلَّ أَعْمَٰلَهُمْ ﴿٤﴾
5. [*He*] shall divinely-guide them and [*He*] mends/-reforms their situation.	سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٥﴾
6. And He admits them the Paradise[w] [*He*] introduced/-acquainted it[w] for them.	وَيُدْخِلُهُمُ ٱلْجَنَّةَ عَرَّفَهَا لَهُمْ ﴿٦﴾
7. O you, who[r] they[z] believed: *en* (*if*) you[z] succor Allah [*He*] succors you[b] and [*He*] firms your[n] feet[w].	يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَنصُرُواْ ٱللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾
8. And who[r] unbelieved they[z] so (*is*) damnation-/misfortune for them and [*He*] wasted[8] their works.	وَٱلَّذِينَ كَفَرُواْ فَتَعْسًا لَّهُمْ وَأَضَلَّ أَعْمَٰلَهُمْ ﴿٨﴾
9. *Tha'leka*(*afar-that-it/*)[x] (*is*) because verily they[z] disliked what Allah descended, so [*He*] thwarted their works.	ذَٰلِكَ بِأَنَّهُمْ كَرِهُواْ مَآ أَنزَلَ ٱللَّهُ فَأَحْبَطَ أَعْمَٰلَهُمْ ﴿٩﴾
10. Have then not treaded they[z] in the land[w] then looked they[z] how [was] consequence[w] (*of*) whom[r] of before them; demolished Allah on them[9]; and for the unbelievers (*are*) its[w] likes.	أَفَلَمْ يَسِيرُواْ فِي ٱلْأَرْضِ فَيَنظُرُواْ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ دَمَّرَ ٱللَّهُ عَلَيْهِمْ وَلِلْكَٰفِرِينَ أَمْثَٰلُهَا ﴿١٠﴾
11. *Tha'leka* (*afar-that-it/*)[x] (*is*) because verily Allah (*is*) Guardian (*of*) whom[r] they[z] believed[10]; and verily the unbelievers (*have*) no guardian for them.	ذَٰلِكَ بِأَنَّ ٱللَّهَ مَوْلَى ٱلَّذِينَ ءَامَنُواْ وَأَنَّ ٱلْكَٰفِرِينَ لَا مَوْلَىٰ لَهُمْ ﴿١١﴾
12. Verily Allah admits whom[r] they[z] believed and they[z] worked the righteous-works[w] paradises[w]/gardens[w] run[w] from under it[w] the rivers; and who[r] unbelieved they[z] *yatamatta'ona* (*they*[z] *relish the transitory worldly delights*) and they[z] eat like what the *an'aamo*[w] (*cattle/camels/goats/and sheep*)[w] eat; and The Fire[w] (*is*) a *mathwa*[11] (*obligatory*: *long-term-abode*) for them.	إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَٱلَّذِينَ كَفَرُواْ يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ ٱلْأَنْعَٰمُ وَٱلنَّارُ مَثْوًى لَّهُمْ ﴿١٢﴾
13. And how many of a village[w] it[w] (*was*) harder a strength[w] than your[t] village[w] which[u] exited you[g] We perished them; so no succorer for them.	وَكَأَيِّن مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ ٱلَّتِيٓ أَخْرَجَتْكَ أَهْلَكْنَٰهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾
14. Is then who[p] [*he*] [was] on an evidence[w] from his	أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ

qualification, *really and truly best approximate* the *seriousness* of such a burden in reference! See اللسان! The whole expression "a" means the war comes to an end!

[5] The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when!' See مغني اللبيب، إبن هشام!

[6] The word "إنتصر" could apply in *three* distinct senses: (1) "إنتصر من," which in turn has two distinct meanings, (1a) "إنتصر من عدوه أي إنتقم من عدوه" = "avenged from his enemy," and (1b) " إنتصر من الظلم أي إمتنع و أنف من الظلم" = "refrained from and disdained the wrong!" (2) "إنتصر على" = "prevailed over!" And (3) "إنتصر لـ" = "succored and assisted!"

[7] See footnote 1 above regarding "ضلّ" and "أضلّ"!

[8] Ibid!

[9] The expression "*demolished Allah on them*" is *equal* to "*demolished them absolute demolition*," says "القرطبي" or in other words "*demolished them absolutely*!"

[10] See the *Lexicon* attached to this *Translation* for the *fine* difference between: "*who they believed*," and "*the believers*!"

[11] In "اللسان": "ثوى"= هلك; and "مثوى" in The Qur'an *overwhelmingly* is joined with Hell! So, whoever is in the "مثوى" is there by *force* of his/her circumstances and *not* by his/her choice *per se*! So, *mathwa-abode* is an *obligatory* one and so "*forced*: *long-term/semi-permanent-abode*" seems to me rather appropriate!

Lord, like whom[p] (*had been*) adorned for him his ill-work and *ettaba'ao* (*they*[z] *closely-followed*) their *ahwa*[12] (*tendentious likings*).	كَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُم ﴿١٤﴾
15. The Paradise's[w] example/like which[u] (*had been*) promised the *muttaqoona* (*they who reverentially guard against Allah's displeasure*), in it[w] (*are*): rivers of water other than stagnant, and rivers of milk[x] changed not its[x] taste, and rivers of wine[x] a deliciousness[w] for the drinkers, and rivers of honey (*had been*) purified; and for them in it[w] of all the *thamara'te*[w] (*trees/plant-crops/fruits*)[w] and a forgiveness[w] from their Lord; as whom[p] he (*is*) an immortal in The Fire[w] and (*had been made-to*) they[z] drink water[x] *hameeman*[13] (*maximally heated*), so *qatta'a* ([*it*[x]] *iteratively cut*) their intestines.	مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَٰرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّٰرِبِينَ وَأَنْهَٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ كَمَنْ هُوَ خَٰلِدٌ فِى ٱلنَّارِ وَسُقُوا۟ مَآءً حَمِيمًا فَقَطَّعَ أَمْعَآءَهُمْ ﴿١٥﴾
16. And of them who[p] *yasta'meao* ([*he*] *affirmably listens*) to you[g] until *edha* (*when/if*) they[z] exited from *endika* (*your-presence*) said to them whom[r] *oto* (*they*[z] *had been accorded*) the knowledge: what said [*he*] priorly; those (*are*) whom[r] stamped[14] Allah on their hearts and *ettaba'ao* (*closely-followed they*[z]) their *ahwa*[15] (*tendentious likings*).	وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰٓ إِذَا خَرَجُوا۟ مِنْ عِندِكَ قَالُوا۟ لِلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مَاذَا قَالَ ءَانِفًا ۚ أُو۟لَٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ﴿١٦﴾
17. And who[r] *ehtadaw* (*they*[z] *found and accepted the divine-guidance*) [*He*] augmented them a divine-guidance and *aa'tahum* ([*He*] *accorded them*) their *taqwa* (*reverential guarding against Allah's displeasure*).	وَٱلَّذِينَ ٱهْتَدَوْا۟ زَادَهُمْ هُدًى وَءَاتَىٰهُمْ تَقْوَىٰهُمْ ﴿١٧﴾
18. So do they[z] await[16] except The Hour[w] that [*it*[w]] *ta'teyahom*[w] (*haps/comes:to them*)[w] suddenly[w]; because *qad* (*already and affirmatively had*) come[x] its[w] conditions; so wherefrom[17] for them if came[w18] (*to*) them their *thekra*[w19] (*Hour/reminiscence*)[w].	فَهَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً ۖ فَقَدْ جَآءَ أَشْرَاطُهَا ۚ فَأَنَّىٰ لَهُمْ إِذَا جَآءَتْهُمْ ذِكْرَىٰهُمْ ﴿١٨﴾
19. So let-know [*you*[s]]: verily that no an *elaha* (*a deity*) except Allah; and *istaghfer*[20] (*let-seek forgiveness* [*you*[s]]) for your[t]	فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسْتَغْفِرْ لِذَنۢبِكَ وَلِلْمُؤْمِنِينَ

[12] The word "هوى," is singular of "أهواء" translated as "(*tendentious*) liking," which *in and of itself* could be *good* or *bad noble* or *vile*! The Messenger (SAWS) says that *believe not anyone of you until his* "هوى" *agrees with what I came with*, i.e. The *Qur'an* and *Hadeeth*.

[13] The word "*hameem*"="حميم," has *no* English equivalent *per se*! So, we *transliterate* and *parenthetically explain*! The word "*hameem*"="حميم," has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended! A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain! See اللسان!

[14] The expression "stamped on their hearts" is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing!

[15] See footnote 12 above regarding هوى!

[16] The word "ينظرون" here mean "ينتظرون" see تفسير البيضاوي!

[17] The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!

[18] That is "*The Hour*[w]" which is a *feminine* gender, meaning the "قيامة"= "*Day of Judgment*," a *feminine* too!

[19] Their "قيامة"= "*Day of Judgment*!"

[20] The word "استغفر" = "اطلب الغفران" = "[*you*] *seek forgiveness*!" In English there is *no seemly way* to say: "استغفر" *per se*! So I settled for saying: "[*you*] *seek forgiveness*!"

offense and for the he-believers and the she-believers; and Allah knows your[n] *mutaqallaba*[21] (*iterative transpose-locale*) and your[n] *mathwa*[22] (*obligatory: long-term-abode*).	وَٱلْمُؤْمِنَٰتِ ۗ وَٱللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَىٰكُمْ ﴿١٩﴾
20. And say who[r] they[z] believed *lawla* (*why have not had been*) descended a *Suraton*[w23] (*a division of the Qur'an*)[w]; then if/when (*had been*) descended a *Suraton*[w] *Muhkamaton*[w] (*firm/eternally not changeable*)[w] and (*had been*) mentioned in it[w] the fight, you[g] saw whom[r] in their hearts (*is*) an illness[24], looking to you[g] a look (*of*) the *maghsheyye* (*he who had been overlaid/swooned*) on him from the death; so (*it's*) woe/bane for them.	وَيَقُولُ ٱلَّذِينَ ءَامَنُوا۟ لَوْلَا نُزِّلَتْ سُورَةٌ ۖ فَإِذَآ أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا ٱلْقِتَالُ ۙ رَأَيْتَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ ٱلْمَغْشِىِّ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَأَوْلَىٰ لَهُمْ ﴿٢٠﴾
21. An obedience[w] and a *ma'aroofon* (*popularly acceptable and not Sharey'ah disapproved maxim*) say; so if resolved the matter, then had *ssadago* (*they*[z] *practiced the truth to/with*) Allah surely [was] *khayran* (*choicer/superior/worthier*) for them.	طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ ۚ فَإِذَا عَزَمَ ٱلْأَمْرُ فَلَوْ صَدَقُوا۟ ٱللَّهَ لَكَانَ خَيْرًا لَّهُمْ ﴿٢١﴾
22. So has *asaytom*[25] (*fitted for you*[z]) that *en* (*if*) *tawallaytom*[26] (*you*[z]: *became leaders/had diverted*) that you[z] corrupt in the land[w] and *toqatte'o* (*you*[z] *iteratively cut-off*) your[n] *arhama*[w] (*maternal/paternal kins*)[w27].	فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا۟ فِى ٱلْأَرْضِ وَتُقَطِّعُوٓا۟ أَرْحَامَكُمْ ﴿٢٢﴾
23. Those (*are*) whom[r] Allah cursed them; then [*He*] deafened them and [*He*] blinded their *abssa'ra* (*insights/discernments*).	أُو۟لَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰٓ أَبْصَٰرَهُمْ ﴿٢٣﴾
24. Do then not they[z] ruminate, The Qur'an; or on hearts (*are*) its[x] locks.	أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ ﴿٢٤﴾
25. Verily who[r] *ertaddo* (*they*[z] *forthwith-returned*) on their rears from after what manifested for them the divine-guidance the Satan lured for them and [*he*] protracted for them.	إِنَّ ٱلَّذِينَ ٱرْتَدُّوا۟ عَلَىٰٓ أَدْبَٰرِهِم مِّنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْهُدَى ۙ ٱلشَّيْطَٰنُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ﴿٢٥﴾
26. *Tha'leka* (*afar-that-it/*)[x] (*is*) because verily they[z] said for whom[r] they[z] disliked what *nazzala* (*iteratively descended*) Allah [*we*] shall obey you[b] in some (*of*) the matter, while Allah knows their secrets[28].	ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لِلَّذِينَ كَرِهُوا۟ مَا نَزَّلَ ٱللَّهُ سَنُطِيعُكُمْ فِى بَعْضِ ٱلْأَمْرِ ۖ وَٱللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾
27. So how *edha* (*when/whereas*) *tawaffathom*[29] (*received them while dying*) the angels striking their faces and their rears.	فَكَيْفَ إِذَا تَوَفَّتْهُمُ ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَٰرَهُمْ ﴿٢٧﴾
28. *Tha'leka* (*afar-that-it/*)[x] (*is*) because verily *ettaba'o* (*closely-*	ذَٰلِكَ بِأَنَّهُمُ ٱتَّبَعُوا۟ مَآ أَسْخَطَ

---

[21] The word "تقلّبكم" = "*your transpose*," means their *betaking* themselves *uninhibitedly moving*!

[22] See footnote below 11 above regarding "مثوى".

[23] See the *Lexicon* attached to this *Translation* for this *proper* name of a "*division of the Qur'an*!'

[24] The word "*illness*" disease of body or mind! That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing!

[25] The word "عسيتم" = "خليق بكم" = that is "fitted for you[z]!" See اللسان!

[26] The word "*tawallaytom*" has several meanings, among them: (1) you took charge of the leadership; (2) you supported or backed one party or the other; (3) you were partial to; (4) you left one group to another; (5) you retreated; (6) you stuck to some thing.

[27] The word "أرحامكم" rooted in "رحم," from "الرحمة" which is "*forgiveness, sympathy, and mercy*" and rooted *in all that* is the "رَحِم" = "*womb*!" Thus, *one's relatives* from the *mother's side* are "أرحام," as *they related through the same womb*! See البصائر! However, stated in "اللسان" the "*relatives*" from the *father's* side "أقارب," are also "أرحام," I believe because *all are rooted* in "الرحمة," hence all *maternal/paternal kins* are "أرحام!"

[28] The word "إسرارهم، بكسرة على الهمزة" as being "مصدر," to include all *various* secrets! So, it's: "*various secrets*!" See القرطبي and الدر المصون لـ أحمد الحلبي!

[29] The word "توفّى" means "*received while dying, i.e. not dead yet*!"

followed they^{z}) what discontented Allah and disliked they ^{z} His *redhwana* ^{x} (*ultimate gratification*); so [*He*] thwarted their works.	ٱللَّهَ وَكَرِهُوا۟ رِضْوَٰنَهُۥ فَأَحْبَطَ أَعْمَٰلَهُمْ ﴿٢٨﴾
29. Or reckoned they^{z} who^{r} (*are having*) in their hearts an illness[30] that never Allah *youkhrejo* ([*He*] *produces/-emerges*) their rancors.	أَمْ حَسِبَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ أَن لَّن يُخْرِجَ ٱللَّهُ أَضْغَٰنَهُمْ ﴿٢٩﴾
30. And if [*We*] will surely We (*would have*) shown you^{g} them; so surely (*would have*) known them you^{g} by their signa; and surely assuredly[31] know them you ^{g} in tone (*of*) the say[32]; and Allah knows your^{n} works.	وَلَوْ نَشَآءُ لَأَرَيْنَٰكَهُمْ فَلَعَرَفْتَهُم بِسِيمَٰهُمْ ۚ وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ ٱلْقَوْلِ ۚ وَٱللَّهُ يَعْلَمُ أَعْمَٰلَكُمْ ﴿٣٠﴾
31. And surely assuredly We essay you^{b} until [*We*] know the *mujahedeena* (*earnest strivers/fighters in the cause of Allah*) of you^{b} and the *ssa'bereena* (*people of patience*); and [*We*] essay your^{n} tidings[33].	وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ ٱلْمُجَٰهِدِينَ مِنكُمْ وَٱلصَّٰبِرِينَ وَنَبْلُوَا۟ أَخْبَارَكُمْ ﴿٣١﴾
32. Verily who^{r} unbelieved they^{z} and they^{z} repelled *a'n* (*off*) Allah's path and mutually contended they^{z} the messenger from after what manifested for them the divine-guidance never they^{z} harm Allah a thing, and [*He*] shall thwart their works.	إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ وَشَآقُّوا۟ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْهُدَىٰ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا وَسَيُحْبِطُ أَعْمَٰلَهُمْ ﴿٣٢﴾
33. O you, who^{r} believed they^{z}; let-obey you^{z} Allah and [let-obey you^{z}] the messenger and let-not invalidate you^{z} your^{n} works.	۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَلَا تُبْطِلُوٓا۟ أَعْمَٰلَكُمْ ﴿٣٣﴾
34. Verily who^{r} unbelieved they^{z} and they^{z} repelled *a'n* (*off*) Allah's path, afterwards they ^{z} died while they (*being*) unbelievers, so never forgives Allah for them.	إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ ثُمَّ مَاتُوا۟ وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ ﴿٣٤﴾
35. So let not *taheyno*[34] (*you*^{z}: *weaken/love the world and have a dislike for death in the cause of Allah*) and [*let not*] call[35] you^{z} to the *Sal'me* (*submission/reconciliation/peace*) while you^{f} (*are*) the *a'alawna* (*uttermosts/uppermost-people*); and Allah (*is*) with you^{b} and never docks [*He*] your^{n} works.	فَلَا تَهِنُوا۟ وَتَدْعُوٓا۟ إِلَى ٱلسَّلْمِ وَأَنتُمُ ٱلْأَعْلَوْنَ وَٱللَّهُ مَعَكُمْ وَلَن يَتِرَكُمْ أَعْمَٰلَكُمْ ﴿٣٥﴾
36. Verily only the life^{w} (*of*) the world^{w} (*is*) a play and an amusement; and *en* (*if*) you ^{z} believe and *tattaqo* (*you*^{z} *reverently guard not to displease Allah*) *youátekum* ([*He*] *accords you*^{c}) your^{n} remunerations and not asks you^{b} [*He*] your^{n} possessions.	إِنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ ۚ وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْـَٔلْكُمْ أَمْوَٰلَكُمْ ﴿٣٦﴾

---

[30] See footnote 24 above regarding "*illness*!"!

[31] The "ل" in "لَتعرفنهم" and "لَنبلونكم" in the following *Ayah* # 31, are *juratory* "ل"="ل القسم" *amounting* to="التأكيد," i.e. *affirmation*, expressed in both cases by "*assuredly*"!

[32] That is the indirect speech, or saying a thing and meaning another!

[33] That is your *actual conduct*, *mettle*, and *genuineness*!

[34] The word "تَهِنُوا" is rooted in "وَهَنَ، أو وَهِنَ. فوَهَنَ أي ضَعُفَ، أو صار به وهناً
و الوهن هوالضعف و عدم القدرة على بذل الجهد.
و الوهن أيضاً، كما حدّده صلى الله عليه و سلّم، هو حب الدنيا و كراهية الموت في سبيل الله
و وَهِنَ أي صار وَهناً او واهِناً أي ضعيف لا يقوى على بذل الجهد. لذلك وَهَنَ و وَهِنَ كل واحدة توصل المعني ذاته. أنظر الهادي.
Therefore, the word "تَهِنُوا" *linguistically* has several meanings, *relevant* to us here are: "(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah's cause!" In English there is no way to express the word "تَهِنُوا" in one word per se! Hence, "تَهِنُوا" is best rendered, in my opinion as indicated above.

[35] The word "دعا" in "تدعوا" has *several* meanings, among them "ناداه و صاح به," that is *called him and cried (loudened) by him*, i.e. in order to get his attention! See اللسان!

37. *En* (*if*) [*He*] asks you[b] it [w] then *youh'fekum* ([*He*] *importunes you*[b]) you[z] stint and *youkhrejo* ([*He*] *emerges-/produces*) your[n] rancors.	إِن يَسْـَٔلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا۟ وَيُخْرِجْ أَضْغَـٰنَكُمْ ﴿٣٧﴾
38. Ha you[f] these (*are being*) invited you[z] to expend you[z] in Allah's path; so of you[b] who[p] [*he*] stints; and whoever [*he*] stints, so verily only [*he*] stints *a'n*[36] (*regarding*) himself[w]; and Allah (*is*) The Rich and you[f] (*are*) the indigents[37]; and *en* (*if*) you[z] divert [*He*] will exchanges-/substitutes a people other than you[b]; afterwards not they[z] be your likes.	هَـٰٓأَنتُمْ هَـٰٓؤُلَآءِ تُدْعَوْنَ لِتُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ فَمِنكُم مَّن يَبْخَلُ ۖ وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِۦ ۚ وَٱللَّهُ ٱلْغَنِىُّ وَأَنتُمُ ٱلْفُقَرَآءُ ۚ وَإِن تَتَوَلَّوْا۟ يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوٓا۟ أَمْثَـٰلَكُم ﴿٣٨﴾

[36] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition **عن**! Here, meaning he *deprives himself* of the *khayr* (*desirable, good, worthy deed*) which *results* in Allah's *reward*!

[37] The word "**فقير**" versus the "**مسكين** see the *Lexicon* attached to this *Translation* for the distinction!